

Inventæ Explicatio

NON LONGA,

O R,

$\frac{533.e.23}{4}$

Fixing the VOLATILIS'D,

AND TAKING

TIME ON TIPTOE,

Briefly Explain'd;

*By which Rules are given to find the Longitude at Sea by
as truly and exactly as the Latitude is found by the Star
in the Tayle of Urfa Minor, call'd the Pole-Star.*

Nauta Sciens, modò si Vigilans, dominabitur Austris,

By S. F. A. M. Rector of Stockton in the
P. Heylen R County of Wilts.

LONDON, Printed for the Author, in the Year, 1693

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Fixing the Value of

AND TAKING

TIME ON TIPS

Briefly Explained

By which Rules are given to find the Amount of Time
lost truly and exactly as the Balance is found in the
in the Table of this Minor, called the Table.

Natus Sciens, modo in Vigiliis, dominus in Africa.

D. S. F. A. M. Rector of Stockton in the
County of Wilts.

LONDON, Printed for the Author in the Year 1783.

To the Courteous and Discreet

R E A D E R,

Particular him, who is a Friend to

N A V I G A T I O N.

Courteous Reader,

THere is a trite and common saying which has possess'd Men's Minds, and fill'd them with Prejudice against such Inventions as are discover'd by an obvious and easie way; and the saying is, *Difficilia quæ Pulchra*; the more excellent things are, the more hardly to be found: Somewhat agreeable to which is that Proverbial Speech amongst us Englishmen, Far fetch'd is fit for Ladies, which shews that the Rarity of things puts an Esteem and Value on them. It is this, I conceive, that makes Men choose rather with great Fatigue and Pains to Err Elaborately, than to court and imbrace Truth in its own Natural Dress; thinking they have done nothing worthy of Men's Reception (the Leaves of the Tree of Knowledge still hanging on their Fingers) unless what they offer to the World be hammer'd out in a way remote from Vulgar Capacities; in a way, that shews themselves to be Men of Wonder, as the Scripture calls Men of Excellency; that is to say, more Egregiously Skill'd in the Mathematicks, or the recondite Learning of such as call themselves Adepts, and Brethren of the Rosy-Cross, than others are. For my part, I cannot think else why it is, that the Learn'd in our Age, in order to find out the Longitude at Sea, have beaten their Brains so much, for many Months and Years together, on the Hypothesis of the Magnetical Inclinary Needle, creating to themselves Magn-Æquators, Magni-Poles, &c. as likewise on that other of the Satellitial Planets, the Satrapæ of Jupiter (as the Event proves) to little purpose, and unsuccessfully. Wherefore expect I do, that the way for unfolding the Mystery that I take, being a Pedissequus of Nature, and following her Guidance, not forcing her to be at my beck, will be look'd on as a light Atchievement, tho' true, as soon as Men take it, as the New World goes, cleverly; just as mean Inventions (yea and noble ones too, when once known) are wont to be, only for being with-
small

To the Reader.

small Pains or Cost effected. But as the Air in which we breath, and the Light we see by (without either of which we cannot subsist or live) are not a whit the less valuable in themselves, for being Common, and not to be fetch'd from far, like Gold and Diamonds; so is the Discovery of things profitable to Mankind, not to be the less esteemed neither, for that they are not taken out of the Writings of Ptolomy, Copernicus, Tycho Brahe, or Galileo with his Nuntius Sydereus. Accordingly, that with the first finder out of the New World (by Name Columbus) I may set the egg on end, without further delay, (let it be Fausto there, or no,) I shall for finding the Longitude give my Directions by way of Question and Answer in the following Dialogue, humbly conceiving, that the Mediums I propose, will, if not full out, in a good measure at least, do the feat; yet withal desiring some expert and skilful Artist (for I have not handled the Globes since An. 54, when I left the University, if I prove anywhere defective) to put to his hand, and amend, or improve what he finds short, in regard Perfection is not but by Tryals, Practice, and Use, (by which Habits are gotten) to be attain'd by any. Whatsoever the success of my Undertaking may be, I am no way concern'd, because, if under Mistake, in regard my Aim is good, I am, at least, Pardonable; and if my Hypothesis prove true, it will be a Reward it self; for, That God may have the Glory, and my Country the Benefit of't is, as the chief End, so the hearty Desire of

HIS,

Tho' unworthy, Servant,

and HER

Unfeign'd Well-Wisher,

Samuel Fyler.

THE

THE DIALOGUE

Suppos'd to have been betwixt an *Intelligent Seaman*, and the *Author* thereof.

Quest. **I** Find, Sir, that you pretend, by Fixing the Volatilis'd, and taking Time on Tiptoe, as you exprefs your self, to shew the Erring *Seaman* his Longitude, when in amaze, and at a loss at Sea, that vast Eremus, or Wilderiness of Water; I desire to know what it is that by these Expressions you mean?

Ans. You know, Sir, that Time is not a *Nunc Stans*, as Eternity is, (Time staying for no Man's pleasure) but that the Eighth Sphere, and the Stars therein, which I have respect to (of the moving of which Time is the measure) are always, I may say, upon the Wing, and in continual Motion. You are not therefore to imagine, that I mean, by what I say, to stop the Course of the Stars, and make them, as *Josbua* did the Sun, stand still; but only to bring them to such a certain Point, that I may know what Stars will be at that Point, tho' they stay there but a little while, a Minute or two, being enough for the Purpose: Then by taking Time on Tiptoe, I mean a speedy and quick Observation in finding agen those Stars, which I have thus fix'd to a Point, when there shall be occasion.

Quest. By what you have said yet, Sir, I do not well understand what your meaning is; will you be pleas'd to make your Hypothesis yet more plain?

Ans. I presume you would be told how such Feats as these may be effected. Accordingly, to fulfil your desire I shall shew you, First, How to Fix the Stars, which, at the Creation, were Volatilis'd by their Maker, and continue always in Motion; And, Secondly, I shall shew you, How you may find them agen, when they are for that purpose fix'd first.

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Quest.

Quest. I desire to be acquainted with both these particulars, instruct me I pray you. How may they be fix'd first of all?

Ans. You very well know, I suppose, that the First Meridian is so, First that, I mean, as much as to say, decreed by Astrologers to pass by the Continent of *Europe* and *Africa*, over the *Azores*, or *Canary* Islands. It follows therefore that if you erect a Scheme of the Heavens before-hand for every Fourteenth Midnight in the Year, and depict a Row of Stars in a Map, the most eminent that shall be on such Midnights at the first Meridian, the Row passing along from the Tropic of *Cancer* to that of *Capricorn*, as also a Parallel or two without the Tropics, you will have those Stars in a manner fix'd too; so far, at least, as to know that they are at the First Meridian on any such Midnight precisely: So I hope you know my meaning fully as to that matter.

Quest. I understand you, Sir, in this particular; but granting that such, or such Stars are there, may they, by the Mariner, when lost at Sea, be sure to be found agen?

Ans. Yes surely, say I in answer to this second particular. For 'tis but finding out what Stars on the night you enquire them for at the first Meridian, are there; which you will surely find, if you observe what Sign of the *Zodiac* your Map tells you they are in, as also in what part of the Sign; for the depicted Stars for that night, if the Schemes be erected right, will be there certainly. But observe you must, that my Rule serves only for the North-seas: For if you would have a Rule for the other side of the New World, you must first Constitute a New First-Meridian passing from Pole to Pole over *California* and the *Gallipagos*, along by *Peru*, and *Chili* Southward, because in those Seas the First Meridian adjoyning to our Continent cannot be seen.

Quest. I understand your meaning now in these particulars, and, I conceive, I see your drift, which is this; that the *Seaman* knowing certain Stars, which in the North-Seas will be directly Eastward from him, may make use of them to know his Longitude, which is nothing else but his distance from the First Meridian by, as he does his Latitude by the *Pole-Star*, is not this it?

Ans. Yes, it is; and I doubt not at all, but if he can find (looking Eastward) any of his depicted Stars (having as little Motion, I may say, as the *Pole-Star* hath) he may know one as well as the other, the same reason being to be given for both, who does not see so much?

Quest. Your reasoning, I confess, is very right; but pray tell me at once, what course I shall take to fix a Row of most Eminent Stars at the First Meridian for every Fourteenth Midnight in the Year. Will you be pleas'd to do this?

Ans.

Ans. To gratify your desire, I will, and it is thus. You must have good Globes by you, in which, 'tis to be suppos'd, you are well skill'd. Then you must consider your self as under the First Meridian. Then you must erect Schemes for every Fourteenth Midnight in the Year, taking your rise at the First Point of the sign *Aries*. Then you are to make good Observations of the most Eminent Stars running along by the First Meridian from *Tropic* to *Tropic*, and a parallel or two on each side. Then having a Paper before you, you must depict those Eminent Stars with the sign they are in, orderly, and faithfully; so that a Map may be fitted for the use of *Seamen*, to be carry'd along with them to Sea. What think you now? Have I not shewn you a way to Fix the Volatilis'd? Will not here be a *Nuncstans*, as it were, a Moment or Minute on which you may take Time by the Forelock? Will not the *Seaman*, wherever he be in the North-Seas, be able to know such Eminent Stars, when he sees them, agen?

Quest. Confess I do, that I cannot withhold my assent from what you lay down, and therefore grant that you have, as you spake, Fix'd the Volatilis'd: For tho' the Row of Stars you speak of will not stay at the First Meridian, yet at the Midnight Instant, they will be there, and the Map will tell me which of them must be therefore that Midnight on which I have occasion to make use of it; but how shall I know by't my distance from those Stars at the Midnight Instant?

Ans. Here is that now which I call taking Time on Tiptoe; and my Answer to this Question is, That you may indeed find them at the First Meridian, yet not at every hour of the Night, but a Critical point of Time; and in this particular you must be careful, because your Stars to be found at the First Meridian (like a Bird on the top-branch of a Tree, just taking Wing) will be gone if you delay, or linger; otherwise you will doubtless see where your First Meridian Stars are.

Quest. I grant that, Time being as a Bird taking Wing every Moment, he that will take hold of it, had need be speedy; and will grant likewise, for the present, that the Stars for any of those Fourteenth Midnights in my Map depicted may be found, as I believe they may; but will they serve the turn, and may they be us'd, with good success, on any other Night in the Year?

Ans. Yes, surely may they, supposing that the Sky be not over-cast, and that the Stars may be seen shining brightly.

Quest. I pray you, shew me how this may be perform'd, in regard the Stars, you say, that I must know the First Meridian by, are depicted only for every Fourteenth Midnight; since it is so, how shall I do it?

Answ. When you have seen in your Calender what day of the Year the day foregoing your Observation is, you may (tho' you see nothing but your Ship, the Waters, and the Firmament) do it thus; by first finding out the neereſt depicted Row of Stars that belongs to your own proper Meridian where you are, being at a loſs at Sea, and, if they are not Vertical, by allowing for the defect, elſe by waiting till they are vertical and directly over your Head. For then (ſince the depicted Rows of Stars are all Equidiſtant, like ſo many Circles of Altitude) you will preſently know your diſtance from the Row of Stars which you already know to be vertical to them who live under the Firſt Meridian, be you betwixt the two Continents where you will. But, you are to obſerve (for the timing of the thing) that you muſt look out as ſoon as 'tis Night, and you perceive that the Stars are clear; becauſe it may be when you are but Nine of the Clock (*plus-minus*) with you, when 'tis Midnight with them who live under the Firſt Meridian.

Queſt. You have ſatisfy'd me, as to this particular, ſomewhat; and I acknowledge (as well perceiving what you aim at by ſaying, all the Midnight Rows are Equidiſtant) that if your Hypotheſis hold throughout true, you have taken Time on Tiptoe indeed, and to good purpoſe, for which all *Seamen* will be very much oblig'd t'ye, as long as the Stars ſhine in the Aplanes or Firmament. For I well know that the diſtance of a Ship at Sea from the Firſt Meridian is the very Definition of the Longitude; ſo that if a man know his diſtance from that, he muſt needs know this; it is the Longitude found exactly. But I doubt, after all, that your Rule will fail in giving the exact diſtances; are you confident of the contrary?

Anſw. I do not love to aſſert any thing too confidently; but yet that I am confident of this, I ſhall not ſhun to ſay, in regard I can give you a ſubſtantial Reason for it. My reaſon is, becauſe I can tell you a way to know when the depicted Midnight Stars, for that Night when they make it Midnight to them who live under the Firſt Meridian or at the Azores, are there.

Queſt. That it is, after all, that I would fain have. If that may be known, the buſineſs is done undoubtedly, and more cannot be deſir'd: How is it that I may know this?

Anſw. That you may know what you inquire for, you are to obſerve, which Row of the Stars depicted in your Map is vertical to you where you are, as ſoon as 'tis Night, and the Stars appear: Then you muſt look Eaſtward, and obſerve what Number of your Rows you can ſee beyond that which is your Midnight-Row (to be on that Night at the Firſt Meridian) and you will preſently find what you would have. The reaſon is, becauſe

because betwixt the two opposite parts of the Horizontal Circle there are but twelve such Rows in all ; so that as many of them as you are distanc'd from the First Meridian, so many you must lose the sight of, looking Eastward ; forasmuch as the Horizon, tho' it cut the Globe of the Earth into two equal parts, yet it alters as you go To or From the First Meridian, according to the number of Leagues you go off from, or towards it. It follows therefore, that since you cannot be six Rows off from the First Meridian, but you must needs be at *America* it self, 'tis but observing what number of your Rows you have lost the sight of Eastward, and you will know, where the Row, that you expect to be at the First Meridian for the Night you inquire for't, is precisely there. For example, if you are Five Rows off from the First Meridian, you will see, of necessity, but one Row beyond it, which will seem to you to be at, or near to the Eastern Horizon, and consequently the Fifth is the First Meridian Row, which is vertical to them at the Azores : If you are Four Rows off from the First Meridian, and you can see but Two Rows beyond it, the sight of the rest being lost, then the Fourth is their vertical, who live at the Azores ; but if you have odds, as a Row and a half, or a Row and a quarter (*plus minus*) 'tis but allowing for the odds proportionably, and you will have what is desir'd. It is so plain to me, that you cannot, I think, be mistaken possibly ; not much, I'm sure, so as to miss your end ; and if you be mistaken a little in not knowing precisely unto a Point, when 'tis just Midnight at the Azores, tho' there be some Minutes lost, yea, half an Hour, it matters not, because you'll infallibly find by't what course to take, that you may arrive at the Haven you are making to ; be you coming from *America*, or going thitherward, which is enough for your purpose ; in regard Ten Leagues lost at Sea is not so much as Ten Miles lost to one on the Plains at Land ; yea, not half so much, especially if the Man's Horse be tir'd, so he be calm'd ; to know what way you are to take is the main thing, and that you will surely be directed to. For, suppose we, that a Ship coming from the *Cape of Good Hope* be on this side the *Æquator*, cast off by adverse Winds towards the Coasts of *Virginia*, or *Newfoundland*, will not the Pilot quickly perceive the Error he is in ? He must needs, and that without fail, and quickly return into his way agen. What think you now ? may I not cry out, *Edwards*, with *Archimedes*, and say, *The Longitude is found !* You see, I hope, that I may ; for which all *Seamen* will do well to Sing a Jubilate, or an *O be Joyful, to the Lord*.

Quest. Your Rules, I confess, in my Judgment, are right ; but I shall leave that to the expert Mathematician to judge of ; all that I see reason

to

to doubt of is, whether they are Practicable or no; do you believe they are?

Ans. Why they should not be practicable, I see not, for why? cannot a good Astrologer erect Schemes to a Minute, and for every Midnight in the Year, if he please? Do not Mariners know the Signs in the Zodiac? May they not know other Stars as well as the North Stars? Will not a Map last for many Years, especially *Stilo Noct.*? Doth not the Eighth Sphere move regularly? For my part, I look on the Retrogradation of it to be a Phenomenon indeed; that is, a meer seem; nor do I regard in this particular those things, call'd *Eccentrics* and *Epicicles*; for my Hypothesis respects the motion of the Eighth Sphere only, beyond which I doubt whether there be such a thing as a *Primum movens*, or no, it being deny'd by *Copernicus*.

Quest. Sir, I thank you for your Endeavors to instruct me in this Secret of yours, and I will carefully consider all by my self, and I will ask but one Question more; Do you think (since the Learned have labour'd to unfold the Riddle by other means) that there is no better, or easier way than this?

Ans. To give you my Opinion in the Case, my Thoughts are, not only that there is no Easier or Better, but that there is no other way at all, but by fixing somewhat first; it being agreeable to Reason, that we should follow the duct of Nature, and not prescribe to her, or force her to obey Rules of our making. For her ways are constant and invariable, from whence Fate took its Denomination; Fate being nothing else but Nature's following the Laws of its Maker, which it never Croseth, but on a new Jussu or Command of his, Obedientially. It is true, God in his actual Providence can Countermand Fate, but no one else can; so that to put Nature aside, or out of its Course, is to do such Miracles as cannot be done, but by the Finger or Power of God alone.

To draw to a Conclusion: Follow'd I have the Guidance of Reason and Nature; and the Rule I have given to find the Longitude at Sea by I conceive to be exactly true, for which I have made bold to Print this Dialogue of mine, yet humbly desire do I some more skilful Artist than I am to Compose such a Map as I have directed to, my self having neither Globes, nor Leisure, nor Health to do it; and withal to Polish what is laid down by me rudely, and to bring it to Compleatness and full Perfection.

In a word, it is the Rule only that I offer to the World, and if it be not a right one, I am content to take what follows, the *Risum teneatis*, the Ridicule of them that find it otherwise. But being thoroughly perswaded that it fail not in the main, and that it is not only true but practicable

cable too ; to the end I may make the Noble Seaman Merry (instead of a lusty Punch-Bowl he delights so much in) I shall (being a Water-drinker, consequently no good Poet) present him with a few mean Rhimes, as I have descanted on the whole.

N. S.

*Known Midnight-Stars at th' First Meridian well
Thee, where thou art, when lost at Sea, they'll tell,
My Rules but use right, 'twill be quickly prov'd,
From them when seen how far thou art remov'd.
If on the New World's Shoars thou chance to be,
Them near th' Horizon in the East thou'lt see ;
When but half way, them 'bout the middle then
'Twixt First Meridian, and 'ts Horizon ken :
Proportions ta'en aright, bate but an Ace,
Thy Distances thou'lt find, in ev'ry place :
Thy Latitude as from Arcturus Clear
Discern thou dost, and right thy Vessel Steer ;
So wilt thou too thy Longitude perceive,
And learn the sail'd-from Continent to leave.*

*Seaman, go Plow then with thy Keel the Maine,
Vast as it seems, 'tis but a Sal'sb'ry-Plain,
Where, as the Steeple Trav'lers leads in doubt,
Known Stars will guide thee in thy Course when out :
My Counsel take tho', take't, I say agen,
(Lonely the way) beware of Highway-men :
More safe from Aberration thou wilt go,
Than Skulking Pyrates, if thine Art they know ;
Heav'n's Linkboys else throughout will lead thy Feet,
Just as do Flambeaus through a Lon'ons Street :
But if with Clouds and Mists the Stars look dim,
God be'ng thy Pilot, put thy Trust in Him ;
And since, Length, Breadth, Height, Depth, surmounts his Love,
Beneath in Fears, thine Anchor cast Above.*

Now, my dear Country-men, you that Travel the Seas, since Divinity is my Study, and Profession, you will, I hope, accept of a little Advice from me ; being such as is of more Importance than the Knowledge of your Longitude, or Latitude either.

And

And my Advice t^ye, is,

First, Having the Infinite Longitude of Eternity in your Thoughts, to steer your Lives according to Religion's Compass, remembering that when you came into the Church, like *Noah* entering into the Ark, you were Baptiz'd with Water and the Holy Ghost, and began upon the Waters, for the Salvation of your immortal Souls, which are more precious (a thousand times more) than the richest Cargo's you bring from either of the *Indi's*. You know, that you are acquainted at Sea with nothing but Motion, the Heavens over your Heads are in Motion, the Waters under your Feet are in Motion, and wou'd you, like *Noah's Dove*, have a bough or sprig for your Souls to fix on in your restless Hoverings? There is none (forasmuch as to know God, and Jesus Christ whom he hath sent is Eternal Life) but what a true Faith, and a good Life will help you to; these assuring you of it by a Covenant, which is stable and unchangeable, admitting Repentance in the room of that sinless Innocency which you lost in *Adam*, that being your Duty, tho' you cannot perform it, still. Here is the security of your Souls, which can have rest no way else, and you know who hath said, *What shall it profit a man, if he gain the whole World, and lose his own Soul?* Be not too confident of present Prosperity, on which God, when he pleases, can put an Embargo; Prosperity is a most deceitful thing, witness the *Table-mount at the Cape*, which, when 'tis spread with Dishes of Cheer, and Sweet-meats, is not of good Hope for all that; for you know what follows, or, if you don't, you may learn from *Varenius*: *Amen, Amen, dico vobis*; indeed, indeed, your highest Interest is Religion.

My Advice t^ye, is,

2dly, To carry the Gospel with you to all the Longitudes and Latitudes at Land, where'er your Ships shall arrive, that you may be Co-Apostles, and Co-Evangelists with the Twelve and Seventy Two of Christ's choosing, to carry the Glad-tidings thereof to the World's extremeest Creeks and Angles, that so his Name may be known from the River of *St. Lawrence* to the Streights of *Megellan*, by *Nadoveestians*, and *Mexicans*, them of *Peru*, and *Chili*, as also, Eastwardly, by those of *Guan*, *Japan*, *Cochin-China*; and his saving Health to your *Heteroscii*, *Antiscii*, and *Antipodes*, that fo Songs of *Sion* may be heard sung to his Praise in all Places where any of the Sons of *Adam* live betwixt the *Arctic* and *Antarctic* Poles. Next to the saving your own selves, there is nothing you can do better possibly, this being the most acceptable service you, or any Man can perform to the Great lover of Souls, who shed his most Precious Blood on the Cross, not only for You and Me, but for all Men.

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My Advice t^ye, is,

Jelly, Whereas the Old Proverb, (*viz. He that knows not how to Pray, let him go to Sea*) is good, that leaving off the desperate Vice of Cursing and Swearing, rise among *Seamen* at the brink of Death, *ye* learn to Pray; and, to the end ye may pray the Prayer of Faith, that ye make use of the Liturgy of the Church of *England*, which is throughout exactly, and with great advisement Compos'd by the Reformers and Martyrs thereof, according to the Proportion or Analogy of Faith, its Perfection and Excellency consisting therein. For you cannot Pray in Faith (which is indeed Praying by the Spirit) unless you Believe aright first; Believe, I say, a Trinity of distinct Persons in the Godhead, and the Incarnation of the Second Person, as you are taught in the Creeds of the *Catholic Church*; so that without such Belief you will in vain expect to be heard, because no Prayer is ever heard by God the Father, but what goes to Heaven in the Name of Him, who is the only Propitiation for Sins, that is, God's only Son, whose Person being Begotten of the Father before all Worlds (so far being in Unity with his Substance, *God of God*) became Incarnate in time, was truly made Man, and Dy'd on the Cross for the same; whereas (to unriddle one Mystery more, perhaps to some a secret) that the Prayer of Faith should not be heard (no wilful Sin unrepented of putting a Bar in the way, so drowning the Voice of Christ's Blood) is a thing altogether impossible; because God's Veracity (He having made an unchangeable Covenant, and withal stable Promises to hear them that call on him faithfully) is to him an Inviolable Law, and binds even Almightyness it self; withal because our Blessed Saviour by his Intercession (to which his Love binds him also) takes care to mingle such Prayers of Faith with the Odours of his own Merits, and the Incense of the Burning Altar in Heaven above. It was for this that God said once to *Moses*, standing in the Gap, and interceeding for the People who had sinn'd so greatly, that they provok'd God to destroy them, *Let me alone*, shewing thereby, that 'twas the Prayer of *Moses* that withheld his Hands from striking. You are to observe, by the way, that Praying in Faith is not a Coming to God on Confidence that we are Holier than others, or some of God's Personal Elected Ones, whom he has a particular Loving-kindness for; but on Confidence that he will hear us (tho' Sinners, if repenting of our Sins) for the sake of his Son at his Right Hand, the Voice of whose Blood cannot but be heard, and the Demands of whose Merits will never be deny'd by God his Father. I have heard some in my time call the *Litany* Conjuring (because we pray in it particularly to the Son, *By his Agony and Bloody Sweat, by his Cross and Passion, &c.*) This derision-wise and scoffingly;

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but, when we pray to the Son, we still pray to God; and if we take the Word in a good sense, what if we call it Conjuring? Add but it's adjunct Holy, and 'tis not the worse for't, but the better. For, by such Invokings doe the Faithful more certainly bring down Mercies to themselves from Heaven, than *Negromancers* (Apeing such Divine Invokings) call up the Devil by their Enchantments and Charmes, forasmuch as the Devil is a Liar from the beginning, but Christ is the God of Truth, who will never falsifie his Word. True, God heareth not Sinners, that is to say, Heathenish Idolaters, Publicans, such as sin on resolvedly, who in Scripture stile are call'd Sinners by way of *Emphasis*, because they sin without remorse, and, come what will come, are not concern'd; but him that renounces his sins heartily, and prays in Faith, Him the God of all Mercies delights to hear; and by this way may a devout Mariner, when he can struggle with Winds and Storms no longer, wrestle with him who appear'd to *Jacob* at *Peniel*, and hope to gain a Blessing, even in the midst of Winds, Tempests, Thunders, Storms, Tornado's. This I have insisted the longer on, because the Mariner, being very often in Dangers-mouth, had need learn to Pray, he above all Men.

My Advice t'ye, is,

Lastly, To take care, that the first thing you doe, when you are come home, or arriv'd at your desir'd Haven with Ships of Delight, as *Job* calls them, you forthwith go from your Laden Ships to the House of the Lord, there to sing a new Song, as Men come from the Dead, to God your Saviour, not forgetting withal to bring a Thank-Offering to his Altar. For, such bringing an Offering of Thanksgiving for Blessings receiv'd, is a part of the Religion of Nature; *Adam*, had he continu'd in Innocency, must have so done, brought, I mean, the choicest Fruits that his Paradise could afford to the *Panaïm*, that is to say, the *Presence-Place*, or the especial Arbour in the midst thereof (God meeting him there at set times, suppose on *Sabbath-days*) and lifting them up towards Heaven, as a *Theruamah*, or Heave-Offering, have Prais'd him with Heart and Voice (which the *Psalmist* calls an *Higgaian*) for all the Benefits he enjoy'd by the Gift of his Creator only. For sure it is, that our Blessed Saviour hath not taken away the Religion of Nature by coming into the World, but taken away only the Damnatory Power of the Law of Works, instituting Rites, as Prayers and Sacraments (knowing that our Duty to God the Father, that is, Living according to the Religion of Nature, is still in force) for our aid and help, than by the Propitiatory Sacrifice, which is Himself offer'd up to Death on the Cross for Mankind, taking Care that our Duty, which is too too imperfect (alas) to be pleaded at the Throne

Throne of Justice, may pass at the Throne of Mercy, and be accepted for his sake, as if it were Perfect, and such as *Adam* ow'd to his Maker before he sinn'd. It is certain, that a *Minchah Parum* we are to bring still in Thankfulness for all the Blessings we have; as the Primitive Christians, when they came to the Sacrament in the Apostles Days, of which their Love Feasts were made, did; such *Minchah* or Oblation being call'd Pure, in Contradistinction to the Bloody Sacrifices in the Type, of which the Death of Christ, which is the only true Propitiation for Sins, is the Fulfilling and the exact Completion; so that we may rest satisfy'd in this, that such an Offering or Oblation of Thanksgiving is exceedingly acceptable to God the Father, thro' Jesus Christ our Lord, and such as will move God to bless us, and cause us to prosper in all we do, as if he were Attoned and render'd Propitious by them, the defects of the Religion of Nature being taken away by the Worthiness of Christ's Death.

Now, no more shall I add, but that my hope is, my Intention and Design being Pious, it will have good success; accordingly I shall give off here, only recommending to you all the words of the *Psalmist*, in the 107th *Psalm*,

They that go down to the Sea in Ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the Heaven, they go down again to the Depths, their Soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end. Then they cry unto the Lord in their trouble, and he brinketh them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desir'd Haven. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

Μόρα, Τέλει Θεία Δίξαι.

ut impleatur pagina, Gephyrus, ut ait, quod
Tyrus, quod Phas, dicitur male, quod non
est, sed & non inuenitur, ut proficere legimus, quod inuenitur
causam eius.

Ita autem ait, & eris mihi magnus Apollo,
Ita enim, quod multum, quod Fixum Sydas, Olympi
Quoniam, ut in nesciam, peragat, vagus, Ero, per undas,
Cum Transuersa, Navi, ut quousq; litora Mundi,
Vnde, Ictus, si sciri velis, de nocte, profunda
Vera, Occidit, Lamentor nomine, Gephyrum.

EXPLICATIO

Nil tam subdola, Mors, potest, Jacet, & Sarrapa, nihil
Ergo, Natus, & Enigma, breui, nec longius, ergo,
Astra, Globi, possunt, enim, Erecto, Schemate, nasci,
Planis, esse, etiam, fide, depicta, Tabellis,
Totum, quoniam, vicibus, per, Septem, &, quing, per, Annos,
Noctibus, opprimas, Medus, quod, Linea, constat,
Prima, inter, Plures, Arctos, quod, tangit, & Austrum,
Sexta, & Aquatorem, Tropicos, inter, & habebis,
Vnde, totum, quasi, Scans, Fruere, & Cuius, uere, puncto,
In, quo, Scelerum, cernit, Distantia, possit,
Sydas, quando, micant, et, primis, Noctis, in, Horis,
Nec, Gynsura, minus, dubie, te, diriget, usquam,
Ne, tardus, adhibet, Momentum, scilicet, Alas.

FINIS.

